1:Srinivas E-5 (1940-42)1952 AW5 Coorg AW5

must be carried by a member of another *nib* along with that of his own *nib*. It is the *nibs* that are represented at the performance and individuals who dance in the line after the men carrying the staffs are a non-essential part of the performance, carry no staffs, do not wear their dress in the distinctive manner of the *nib*-representatives, and may at any time drop out of the dance which is forbidden for the staff-carriers.[1]

The calendar festivals as well as the festivals of the village-deity emphasize both the solidarity and the individuality of the *okka* in a variety of ways. The games which are a part of some festivals give expression to and canalize inter-*okka* rivalry. All the *okkas* in a village have to co-operate in certain common tasks and games, but even this co-operation is on the basis of the acceptance of the *okka* as the nuclear unit of society. The participation of all the *okkas* in the common tasks stresses not only the unity of the larger groups such as caste, village, and *nāḍ*, but also of the unity and individuality of the participating *okkas*. This is clearly brought out in the dance at Karavalébāḍga.

XVII

Every Coorg *okka* has a relationship of friendship with another Coorg *okka* living not far away. Such friendship is between two *okkas*, and not between the individual members of them. It is traditional and institutionalized. It is usually, though not always, mutual, and the headman and mistress of the friend-*okka* have duties, ritual as well as social, on occasions such as birth, marriage, and death. These duties are in addition to those derived from common membership of the village. (See Chapter II, Section XI.)

It has been stated earlier (see Chapter II, Section XI) that the social stressing of family friendship offset the disadvantage of the lack of any real neighbourhood in a village in Coorg Proper. But isolated as a Coorg *okka* was, it was not completely without neighbours. Only they were not the right kind of neighbours. The Poleya or other low-caste servants of the Coorg *okka* lived in huts near by, but the few small Poleya familie scould not give effective help in beating off a raiding party from another village; and their caste prevented them from participation in the ritual of a Coorg house. They could only do menial jobs and carry messages.

The relationship between a Coorg *okka* and its servant families

[1] 'Kinship and Marriage among the Coorgs', *J.R.A.S.* (Bengal), iv, 1938, p. 124.